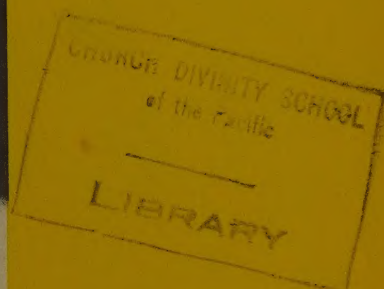


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Turning the Pages

ABOUT once every six weeks, Columbia's nationwide Church of the Air presents an Episcopal service and as a convenience for our readers **FORTH** lists these services in the box Check Your Calendar (page 29). The Church of the Air is obviously for all our readers. Sometimes the events listed may seem remote from the interest of the reader but everyone can have a part in each event by including it in his prayers. Such an outpouring of prayer would have a tremendous effect.

At this season of the year graduations and college plans are uppermost in the minds of many Churchmen. **FORTH** is, therefore, very happy to be able to present at this time a significant article (page 7) on the new educational plans being pursued at Hobart College. This month, too, we bring to a close the series of articles on the World Council of Churches with a report by Charles P. Taft of the recent meeting of the Provincial Committee in Geneva. Mr. Taft, son of the late President Taft and a prominent Churchman in the Diocese of Southern Ohio, is a member of the law firm of Headley, Taft and Headley in Cincinnati. Another layman who contributes a significant article (page 18) to this issue is Robert C. Bush, a communicant of Trinity Church of Arlington, New Jersey, and for many years a member of the staff of the Newark *Evening News*.

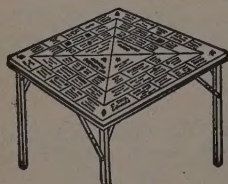
As each issue of **FORTH** is closed, the editor's thoughts inevitably turn to the coming issues. The months ahead promise several particularly interesting features. Next month Mary Lago will begin a series on Vocations in the Church with the best discussion of the missionary that we have ever read.

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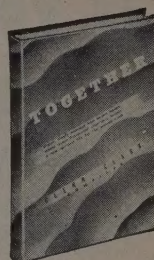


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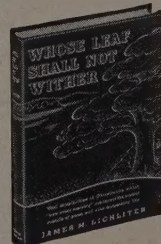
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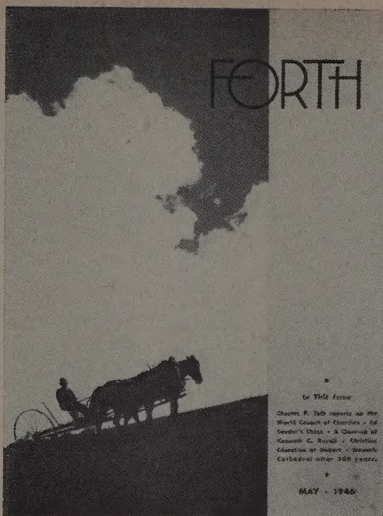
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FORTH COVER. A farmer plowing his field against an uncertain spring sky reminds us of the Rogation Days which this year fall on May 26, 27, 28, and 29. Traditionally, Rogationtide has been a season when our thoughts and prayers are turned especially to the soil and the fruits thereof. This year when such a large part of the world faces the stark reality of not enough to eat, these days have very real significance. Photo by Monkmeier.

As FORTH goes to press, the Rt. Rev. Harry S. Kennedy, Bishop of Honolulu, cables a report on the effect of the recent tidal wave. He says: "No Church property losses in tidal wave. Twenty-four Hilo Church families homeless. Everything lost. Other islands, similar conditions. Everyone trying to dig out."



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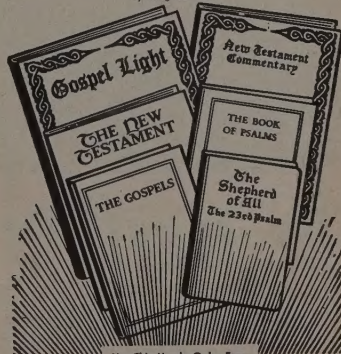
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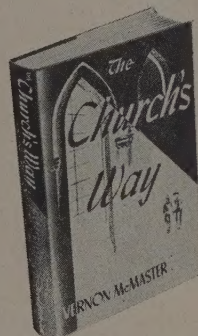
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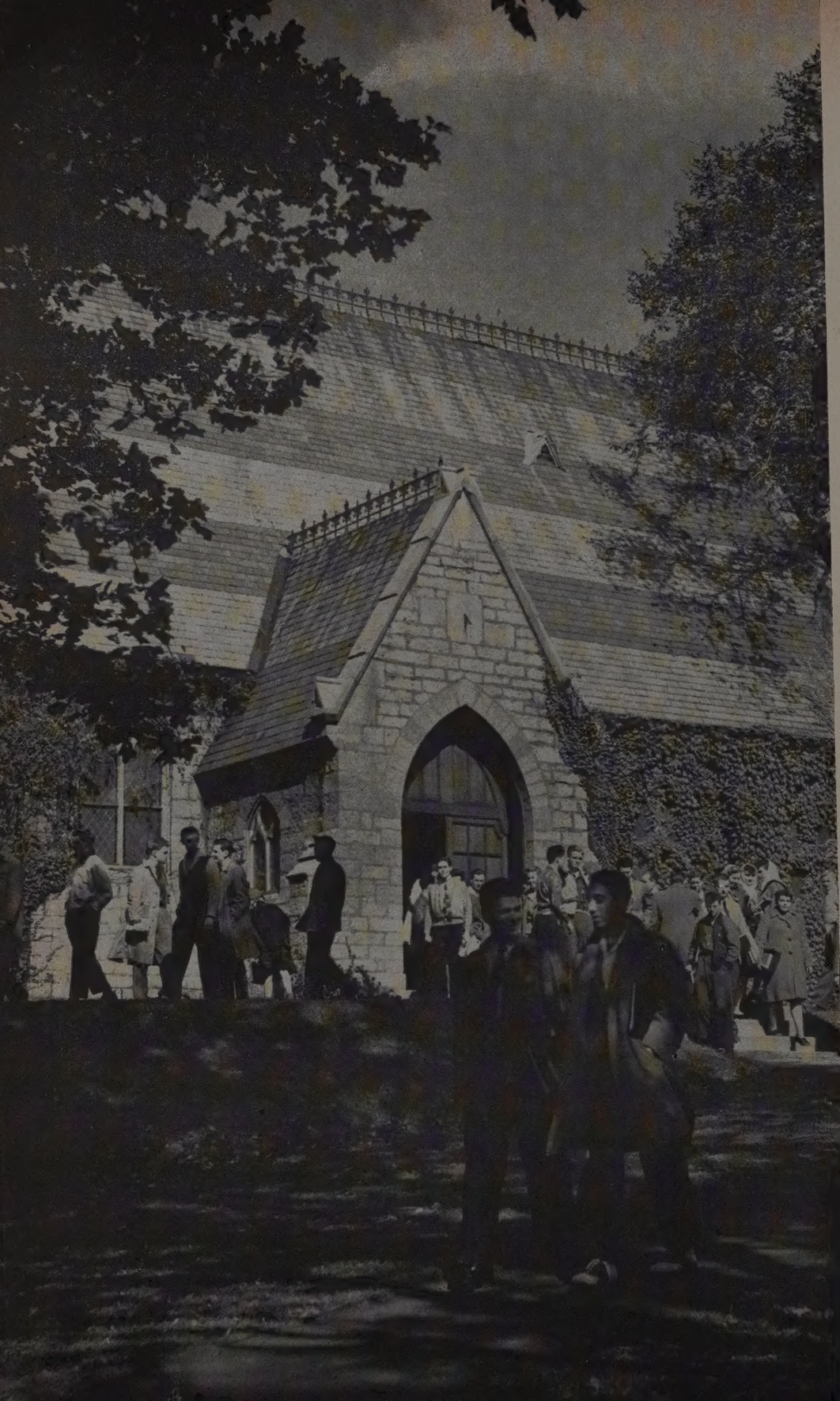
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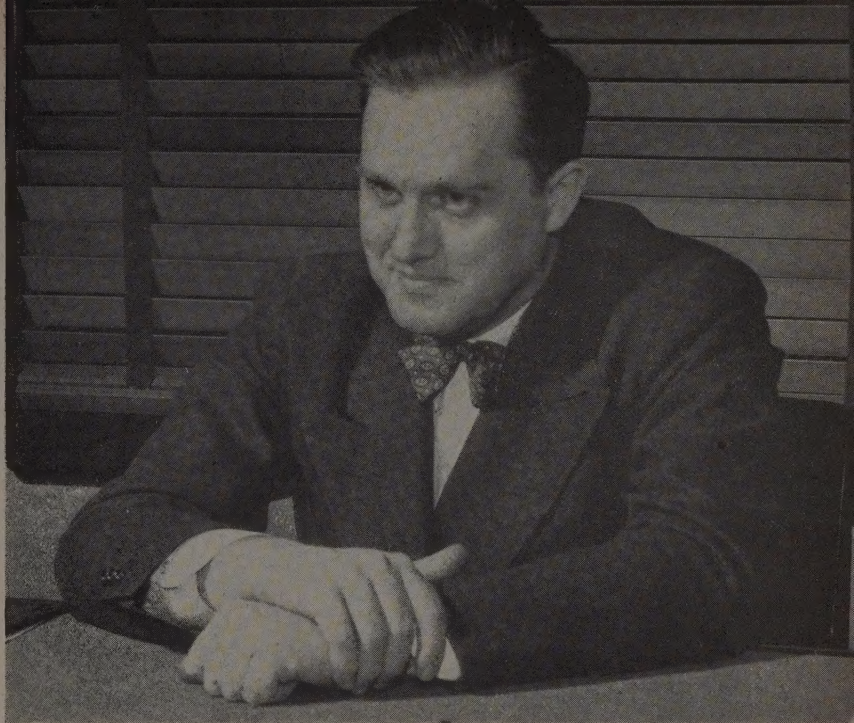
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THE chapel at Hobart College in Geneva, N. Y., is the center of campus activities, expressing the tie between Church and College on which is founded Hobart's program of Christian education.

A man of remarkable intellectual and spiritual force and true humanity leads the program at the Colleges of the Seneca, President John Milton Potter.



Hobart Opens the Way to a Full Life

CHRISTIAN LIBERAL EDUCATION IS BASIS OF NEW PROGRAM

A NISEI veteran recently entered Hobart College in Geneva, New York. He had been brought up on the West Coast, constantly exposed to anti-Japanese prejudice, forced to live in the poorest foreign districts. Even so, he reached manhood unscathed, in charge of his own florist shop, happily married. At the start of the war, he enlisted and served with the much decorated 442nd Nisei Combat Team. This combination of experiences convinced him that he wanted to study to be a doctor.

"One cannot," he writes, "live solely for himself, and lose the dignity and satisfaction from helping others in need and still have a full life." To prepare for the kind of life he has chosen, this student turned to Hobart and the new program which was put into effect last fall under the dynamic leadership of the new president, John Milton Potter, and his keyman, Chaplain David R. Covell (see FORTH, March, 1945, p. 18).

This program is the product of some ten years of study at the Colleges of the Seneca, of which Hobart is one. It recognizes the situation attacked in the reports from Harvard, Yale, Princeton, and other colleges, criticizing the whole American educational system, and liberal education in particular, for the fragmentary, compartment-like character of its knowledge and for its failure to act as a common bond of interest and ideals among so-called educated men. It is a program as conscious of the value of past methods as of contemporary needs and discoveries, for Hobart College has an impressive tradition.

Even before 1800, Geneva could claim an academy. Here the Church, the only sponsor of education at that time, offered the opportunity of education to the hardy pioneers of the Finger Lakes region. By 1820, these pioneers were ready to go further. Their missionary bishop, the Rt. Rev. John Henry Hobart, and a group of

leading citizens came to their aid "with the intent to use all practicable means to raise the academy to the highly useful station of a college." They obtained support from the Protestant Episcopal Society for Promoting Religion and Learning in the State of New York, and from interested members of the Church in larger eastern centers, and in 1822 Geneva College was launched on its career.

Down through the years, the staunchest supporters of the college have proved to be people in and around Geneva, who expected to benefit most. In 1824 they had their first returns. Only barely established as a college, Geneva jumped fifty years ahead of its time to announce an English course which offered the fruits of the past to agriculturists, merchants, and mechanics, without the "tedious course of classical studies." Today the Classical course has become the Arts course, and Geneva's old English course has won

Continued on page 8



Gymnasium, dormitories, and administration building enclose the quadrangle (*left*) at the heart of Hobart's campus, to which all buildings are conveniently adjacent. On the nearby athletic field, there is constant activity. In the spring the major sport is lacrosse (*above*), in which the Hobart teams rank with the best in the nation. Activities in the chapel range

Hobart Opens the Way---continued

equal recognition as the Scientific course.

In 1851 the name of the college was changed to Hobart, in honor of its early guide. Students began to come in greater numbers from a wider area, a variety of backgrounds. In 1908 William Smith College for girls was founded. Together, as coördinate rather than coeducational institutions, the two colleges have cherished their position as a "highly useful station," and tried to answer the needs of their students. Hobart's success was indicated by the survey of the proportion of college graduates who have won a place in *Who's Who*; among men's colleges Hobart placed successively

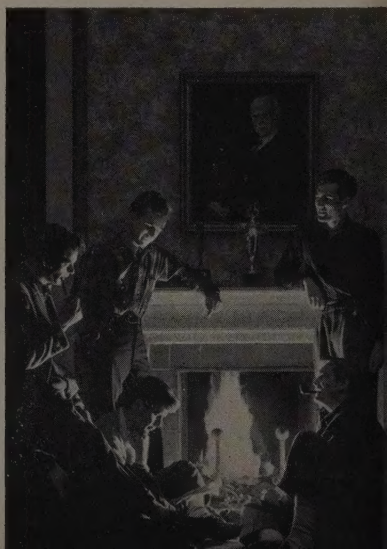
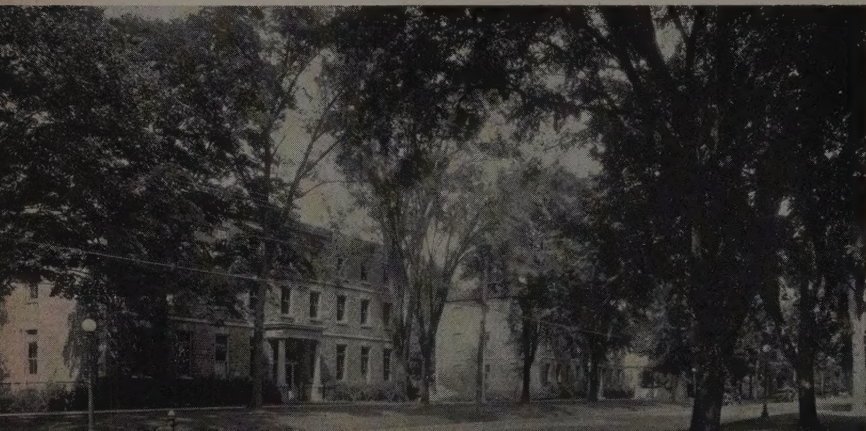
seventh and thirteenth.

The lessons of this century and a quarter of experience were very real to the leaders of Hobart when they began to reorganize their college program. Much of value had to be winnowed from the past. Traditionally, Hobart has been a small college. In the future, the campus will retain its friendly informal spirit with its student body limited to five hundred and that of William Smith to 350. A small enrollment encourages each student to broaden his sphere of acquaintance to include the whole college. The ratio of faculty to student remains below one to ten, so that students can receive individual, personal instruction

and guidance. Emphasis falls not so heavily on subject matter as on the teaching of it. Every student benefits, and the specially gifted can advance at his own speed, for the program is based on the capacity of the individual student.

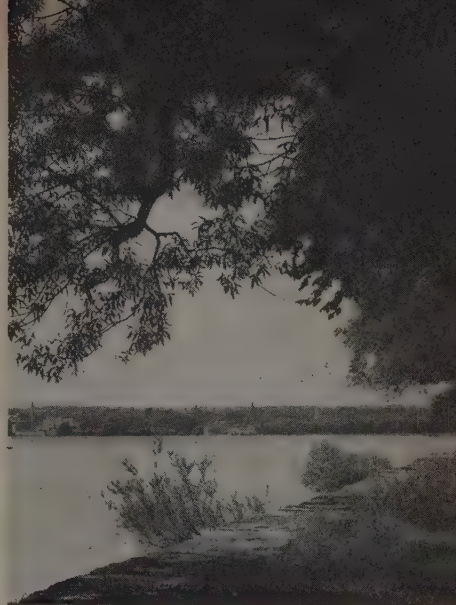
To remain a small college of vitality and initiative, yet overcome the limitations of a high-cost institution, Hobart and William Smith recently adopted the form of a corporation of colleges, the Colleges of the Seneca. Men and women share administration and central facilities like the library and laboratories; sometimes they can share in advance work, otherwise not possible. At the same time, the integrity of each individual college community is preserved; expansion will come through the addition of a third college.

Old College Row in Geneva (*below*) dates back to the early days of Hobart, when the college was a local institution known as Geneva Academy. Stronger than ever is the informal spirit, a heritage of these days, which make college meaningful in terms of personal happiness and the development of individual initiative.





from candlelight services by the Schola Cantorum, the best voices in both colleges (*above*), to dramatic presentations like *Murder in the Cathedral*. Devotional noontime services introduce to many students the beauty of *The Book of Common Prayer*. Outside lies all the beauty of Seneca Lake (*right*) and the rolling hills of the Finger Lake region.



Lessons from the past also showed that fundamental to the welfare of the colleges is the Christian tradition in which they were founded. Although consistently guided and supported by the Episcopal Church, Hobart has never been organically connected with it. The charter establishes complete religious liberty. The affiliation between the Church and the College has been one so agreeable to both that they have consciously strengthened it. Hobart's president has always been an Episcopalian, along with a majority of the trustees. When the present chapel was given in 1863, it was accompanied by a chaplaincy endowment fund for an Episcopal minister. Recently the charter was modified so that the chairmanship of the Board of Trustees is filled in rotation by Bishops of the Episcopal Church. Appointment

under this new plan will be made this June.

Always the gray stone chapel by the side of Lake Seneca has been the center of college activities. No wonder it seemed the natural stage last fall for a production of T. S. Eliot's *Murder in the Cathedral* (*Life*, Oct. 1, 1945, p. 123). Every Hobart student, by the time of graduation, must have fulfilled a requirement of 240 points chosen from among the many religious activities which are open to him: attendance at weekday chapel, the early celebration Sunday morning, or Evening Prayer Sunday night, at Church services in downtown Geneva, conferences of separate Church groups, or meetings of the seven Church clubs on campus—any activity that preserves and deepens the spiritual bases of life.

Most students prefer to gather their points at the devotional noontime chapel, where the collegiate style lends itself to corporate reading of litanies and psalms. Before long, the beauty of the Book of Common Prayer becomes familiar even to those who hear it at college for the first time. Religion grows into everyday life, absorbed unconsciously, on the one hand, through the steady contact in a sympathetic atmosphere, accepted rationally, on the other, as the student chooses his own activities. The majority of students accept this requirement in a short time as of benefit to them. Returned veterans particularly favor it. It helps develop the sensitivity which has always characterized Hobart's students toward the spiritual side of man's nature. Pre-theological students must

Continued on page 10



The small number of students makes possible personal instruction (*left*) and a program which follows the capacity of the individual. Students find a welcome in faculty homes, especially that of Chaplain David R. Covell (*below*), where representatives of all the Church groups on campus gather, both formally and informally.



Hobart Opens the Way---continued

constantly be ready for the inquiring minds who confront them bluntly: "Why do you believe in God?"

On this campus, Christianity can no longer be ignored; as a result, many young people find here a religious experience which no atheistic influence after college can invalidate. Bit by bit, they begin to take the initiative in Christian activities; Chaplain Covell may be stopped in the hall and on campus walks: "What about having an occasional student speaker in chapel?" "Would it be possible to keep a light burning in the chapel at night in case anybody stops in?" Many of the veterans who find the step from military life back to college a trying one seek the Chaplain for aid and advice. A student who comes to college a "militant atheist" turns up before many months at a meeting of his Church Club. There is a contagion about the Christianity which is active in everyday living.

After the Church Clubs were formed, the members felt a need for interclub coöperation. One Sunday night, representatives from each club met in conference; the result was the Council of Church Clubs, a clearing house and liaison body, an agency for coöperative activity. Here is the training in how to live (rather than how to make a living) which is essential in the liberal arts education. President Potter calls this imaginative responsibility. The liberty of a democracy demands imagination and initiative to grow and work creatively in it; it also needs the responsible mind to control it. A liberal education seeks to develop a group of free men, citizens of the republic, who, though they be trained as top-ranking technicians, are also educated people, capable of providing stimulating leadership in their communities.

The curriculum which was instituted for freshmen at Hobart and William Smith last fall gives the practical training to back up this educational philosophy. Constructed at three levels, it, too, reflects the Christian tradition central at Hobart. Freshman year is devoted to the development of three basic tools for education. This is done in courses of English, fol-

lowed up all during college, in mathematics, for training in logic, in a foreign language, for broader scope, and in a laboratory science to introduce the scientific method.

At the beginning of sophomore year, another tool of education is introduced, the integrating factor. Every student takes a ten-hour course in the Nature and History of Western Civilization from Greek and Biblical times to the end of the Middle Ages. All aspects of our culture are included, art, government, philosophy, music, social phenomena, such science as existed. The course is an interdepartmental study of our common heritage in the West, with its undeniable Christian source. It assumes that if we are to understand the world in which we live, we must understand the forces which produce it, the past out of which it grew. This course is followed by two similar five-hour courses which bring this study to modern times. These are paralleled by two terms dealing with the Study of Society, an examination

of the present world situation which has developed from the chronological background presented in the History of Civilization. This core study deals with the permanent features of our culture, present and past, without the dangerous fragmentation of knowledge which has of late years tended to separate college graduates from each other. Of all the requirements, however, only the first ten hours of the History of Civilization must actually be taken; exemption is possible from all others. The last two years are devoted largely to more concentrated study in a chosen field. An extra-curricular program of career determination helps the student find the vocation for which he is most suited.

The Colleges of the Seneca hope with this program to send out a group of Christian leaders fully aware that we are part of a Western civilization basically Christian in all its facets, in which technological advances must be kept in the role of means to the end; who understand how our world today has reached its present state, and who are equipped to lead in its betterment.

Continued on page 31

LET US PRAY

FOR OUR CHURCH COLLEGES

ALMIGHTY GOD our heavenly Father, who art the only Source of light and life, send down upon our Church colleges the rich gifts of thy good Spirit. Endue their teachers with wisdom, zeal, and patience. Inspire their scholars with the spirit of truth, honor, and humility. May they day by day grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. *Amen.*

REMEMBERING ROGATION DAY, LET US PRAY

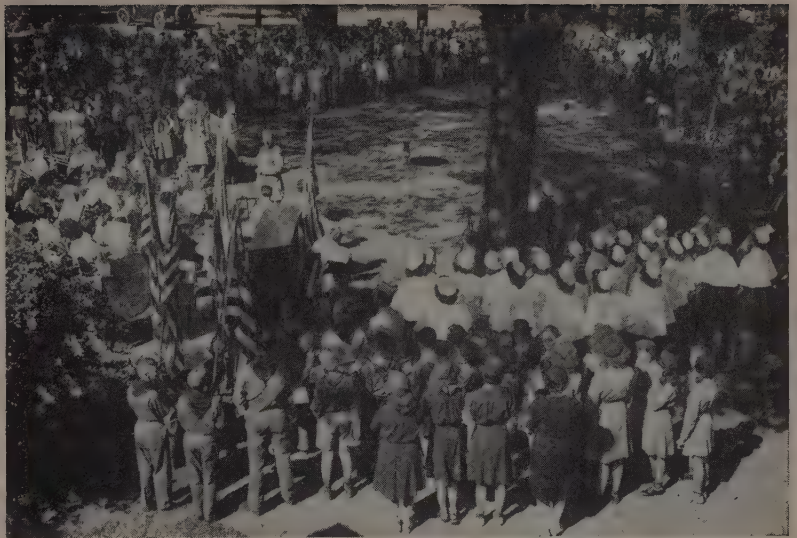
THAT God may prosper the fruits of the land and grant us in the end abundant harvests; and especially that we who have been blessed with plenty above all other peoples may share our abundance with those whose need is bitter.

FOR THE NATIONAL COUNCIL

ALMIGHTY GOD, giver of wisdom, who never failest them that seek thee, guide and enlighten, we pray thee, the hearts and minds of the National Council of this Church. Give them a vision of the world mission of the Church; grant them patience and insight, faith and obedience to thy holy will, that being themselves led of thee, they may by thy Spirit lead thy people on from strength to strength in the work of thy Kingdom; through Jesus Christ, thy Son, Our Lord. *Amen.*



The Rev. Wai On Shim, Korean rector of St. Elizabeth's Church, Honolulu, will be a deputy to General Convention when it meets in Philadelphia, September 10-20.



Rogation Day in Anniston, Ala., is cause for community celebration when St. Michaels and All Angels Church, under the leadership of the Rev. John L. Oldham, with county 4-H Clubs, Anniston Hi Glee Club, county glee club, and other groups join for an outdoor service on the church grounds.



The Rt. Rev. Charles B. Colmore of Puerto Rico leads clergy and visitors into the Church of the Atonement, Quebrada Limon, to bless the chapel of the *Colegio de Agricultura San Jose* on St. Joseph's Day. Notice of the official accrediting of

THE CHURCH IN THE NEWS OF THE WORLD



the school, first rural boarding school to offer vocational agriculture, came the same day (see FORTH, October, 1945, p. 6). Students (*above*) of Commercial Academy, Teloloapan, Mexico, represent the Church in a recent civic parade.



Charles P. Taft, Ohio Churchman, meets Eivind Berggrav, Bishop of Oslo, Norway, at meeting of Provisional Committee.



The Church of England was represented by Archbishop of Canterbury (above) and the Bishop of Chichester (center, below), both well known to American Churchmen.



"Man's Disorder and the New

PROVISIONAL COMMITTEE OF THE WORLD COUNCIL OF CHURCHES

By CHARLES P. TAFT

Member, Provisional Committee, World Council of Churches

A SERIES of meetings has ended at Geneva, which has shown the Protestant world making great steps toward unity. The Provisional Committee of the World Council of Churches came together for the first time since January, 1939, and no one could fail to mark how stable the new vessel has become in difficult seas, even without a formal launching. That is clearly the great message to take to the Churches. More than ninety great communions in thirty or more countries have so agreed on their duty and their opportunity, in common thought and study, in reconstruction and mutual aid for war-torn Christian fabrics and souls, and in a united approach to the fearful problems of international relations, that with virtually no regularized organization, they have created what the French call a *Conseil Oecumenique*.

It was indeed a living example of diversity in unity, this group of thirty-four representatives with their alternates and consultants. Where could one get such a range of character, face, background, and position as those I looked at in the front row at the great ecumenical service in St. Peter's Cathedral on February 20? Boegner, the gentle Huguenot with the bristling moustaches and the strength of character that protected his people for five years from Vichy and Hitler; Canterbury, with the appealing smile of one new in his place, but already speaking with the intelligence and diplomacy of one in authority; Koehlin of Basle, president of the Protestant Pastors of Switzerland, representing in his stiff high collar and occasionally flashing eloquence, the deeply founded, tough Reformation tradition that lives vividly in Switzerland today; and Berg-

grav of Norway—out of the sixteenth century, when he puts on the white ruff and his bishop's dress—in meeting, a quizzical, graying, Minnesota farmer with the common wisdom and solid faith of one who lives near the soil.

The Archbishop of Canterbury compared the workings of the World Council at this meeting to the works of a watch. There will be no union in our time like the integration of parts of a watch, but unity was there, steadily increasing.

This meeting was the machinery working, and as the Archbishop truly said, to weave together the operations of ninety communions of the world confessional organizations and of many existing ecumenical bodies, the Y.M.C.A. and Y.W.C.A., the World Alliance for International Friendship Through the Churches, the International Missionary Council, the Bible Societies, the World Sunday School Association, and countless others less well known, is a task delicate and intricate. Fortunately, the staff headed by W. A. Visser 't Hooft, the Dutch General Secretary, and the officers, are thoroughly competent to meet even that challenge.

The story of the meeting is the story of the future of the World Council. The main business was to receive the reports of work in the war, (FORTH, March pp. 14-15), and to plan for formally launching this already seaworthy vessel with the first meeting of the World Assembly.

The Assembly will be convened August 25, 1948. For all the pressing need for official birth at an early date, Church bodies act slowly in choosing delegates, for they seldom meet officially less than every two years, and sometimes less frequently. Many of those invited have not yet accepted (although no large Protestant bodies remain outside except the Southern Baptists), and this enterprise should from the start be as widely inclusive

Order of God"

HAS EPOCHAL MEETING

as possible. Especially must the younger Churches feel they are a part from the beginning. Two years and a half in times like these will be little enough for the busy staff and officers to assure for the World Council the Christian precept of unity at its beginning.

For the next two and a half years the program lies in the hands of a strong committee, headed by Samuel Cavert, executive of the Federal Council in the United States. This committee will gather the necessary "substantial and comprehensive picture of the life of the world Church," through "the presentation of realistic information concerning the weakness and strength, the problems and achievements of the Church in the various areas." It will make a thoroughly international, or, as the Council says, ecumenical, study of the central theme chosen for the Assembly meeting, Man's Disorder and the New Order of God. This study will not only prepare the delegates well in advance and lay the basis for intelligent conclusions at the Assembly, but help also to build bridges across the theological and ritual gulf between important sections of the World Council constituency.

The relations of the World Council to the other world religious organizations cannot be planned so exactly. Meetings will be synchronized, as with the International Missionary Council on this occasion. There will be united action; for example, the Geneva office of the World Council is the European center for distribution of Testaments in many languages, in a joint arrangement with the combined Bible Societies. The World Council and International Missionary Council are sponsoring the study by the World Sunday School Association of the failures of religious education around the world. But these relations are pragmatic; it is living with the other or-

Continued on page 32



The Rt. Rev. J. I. Blair Larned (*center*), Bishop-in-charge of Episcopal Churches in Europe, with ex-Scottish Moderators, E. J. Hagan (*left*) and J. Hutchison Cockburn, director of World Council's Department of Reconstruction, before the historic ecumenical service in St. Pierre's Cathedral, Geneva, Switzerland.



Plans for the formal organization of the World Council in 1948 were made by the Provisional Committee of which the Rev. Floyd W. Tomkins (*above, second from right*) of Washington, Conn., is an active member. The Archbishop of Canterbury (*standing at right, below*) addresses the Provisional Committee.





A class in handwork (left) at Brough Community Center (above) is typical of the recreation provided children in a crowded section of Grand Rapids, Mich.

All Work and Play

SMALL CHURCH PROJECT DEVELO

THE Henry Street Community in Grand Rapids, Mich., became during the depression of the 1930's an increasing problem to the city. Houses, all of indistinguishable color, were fast deteriorating. Paint was an unknown factor. Even the grass lost its color, and faded out of existence. The financial level sank, and with it, the morale of the people.

The large number of children, mostly Negro, in that crowded neighborhood, had no place to play. Even those from the more stable families resorted for recreation to roving street gangs, whose favorite music was the tinkling of broken windowpanes. One of the most fearless gang leaders came from a one-parent family. His mother, after her husband died, could not cope with her duties as family provider and still devote much time to her four children. He, the oldest, turned to the streets, where he scoffed at police warnings against disturbing the peace.

This was the situation in 1938 when the Rev. Jesse F. Anderson came to Henry Street as vicar of St. Philip's Mission. He found a congregation which for some time, had been work-

ing toward obtaining its own parish house. Concerned with the neighborhood situation, he interested them instead in the establishing of a community recreation project. Soon, in co-operation with the recreation department of the WPA and two neighboring churches with Negro congregations, plans were under way to absorb hundreds of children off the streets into basketball teams, handcraft classes, and other forms of constructive recreation. The undercroft of St. Philip's was thrown open for this work, and almost immediately, it was filled to overflowing.

As the work gained momentum and scope, it began to draw attention. It aroused the interest of Miss Maud Brough of Grand Rapids and Pasadena, who, at a Church dinner, sought out Mr. Anderson, there with a large delegation from St. Philip's, to learn more about it. The more she learned, the more she became convinced of its worth. As a result of her interest, she made possible the purchase of three lots and two buildings adjacent to the church into which to expand.

With this new property, the simple mission project underwent reorganization. The WPA had concluded its

activities in Grand Rapids, and so a biracial governing board of twenty colored and ten white men was formed, to take over the work with community support. The Rev. Wendell M. Pasco, who succeeded Mr. Anderson at St. Philip's, became a member of the board. The largest building on the new site became the activities center, and Brough Community Association took over as a community agency.

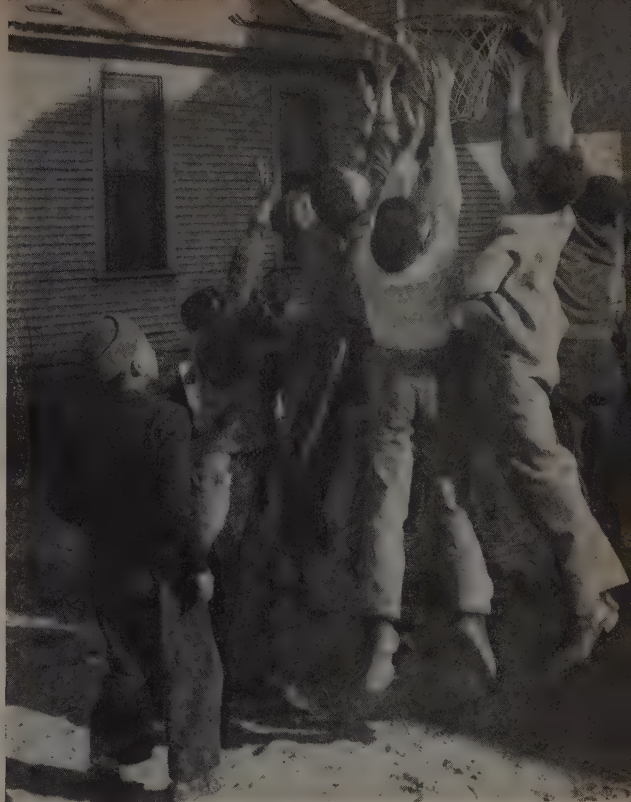
Brough Community Center was formally opened in June, 1943, with a staff of three persons under the leadership of a representative board and an executive director, Edward P. Simms, from the Robert Gould Shaw House of Boston. The first year was an intensive, exploratory one to determine a program most needed in the community, sufficiently adjustable to accommodate the greatest number of people. The first classes were in paperwork, sewing, modelling, games, music, nature study, and supervised play. The athletic program included basketball, horseshoe tournaments, and baseball. To bring the young people in to share responsibilities, a Junior Board, biracial, like the senior, was organized,

● By MABEL

FORTH—May, 1946



The Rt. Rev. Lewis B. Whittemore (*right, above*) works closely with Center's director, Edward P. Simms (*above*). Getting ready for basketball season (*right*).



Together at Brough

TO GRAND RAPIDS ENTERPRISE

composed of ten boys and girls.

The second year was one of expansion. Almost from the beginning, the house used as the Center has been overcrowded; today the walls of the building are strained to the utmost as sixty or eighty active youngsters attend some favorite class. Fortunately, the community is generous as well as cooperative, making it possible to use the resources of some larger buildings. The undercroft of St. Philip's Church is still used as well as the gymnasium in a nearby school. Local citizens who have won national recognition in music, drama, and dancing give their services. The public museum sends a representative for a program each week of interesting slides and discussion. Nature subjects are the most popular. Recently the publication of a mimeographed sheet, *The Neighbor*, was initiated. Through the Kent County Adult Education Council, classes are held in English and parliamentary law, and a class in hobbies is being started. A Boy Scout troop is active and a Girl Scout troop being reorganized. The very latest project is the organization of a Woman's Coun-

cil, to assist in personal case work.

Perhaps the secret of Brough's success lies in the fact that it has been in every phase a distinctly biracial community affair, and is not an attempt at segregation. This is typical of the community, for in Grand Rapids both the YMCA and the YWCA have an absolutely Open Door policy. Furthermore, Brough is a character building agency, rather than a reformatory; it seeks to guide vocationally, socially, and civically. It serves in a referral capacity for those who need services not offered there. One family, for instance, arrived in the neighborhood from Mississippi with an eleven-year-old son whose schooling had stopped in the second grade. The boy did not fit in the school system. He was large and the other children laughed at his size and his accent. A friendly visit was made to their home by a staff worker. They are now members of a local church in which they are fast making new friends. Their boy has been referred to a child guidance clinic where a friendly psychiatrist is helping the boy to find his place.

Through the influence of the Center, the Henry Street Community of Grand Rapids has changed greatly. The

effect on the physical appearance of the neighborhood was almost immediate. As soon as the clean-up, paint-up policy was established there, it spread. The majority of homes in the neighborhood are now owned by their occupants. Although this neighborhood belongs exclusively to the workingman, each home, each family reflects an attempt to meet a median of neighborhood standards.

There are remarkably few broken windows in the neighborhood now. When boys can throw a basketball, they seldom throw stones. The leader of the gang went to the Center, too, where he found part-time employment and a new pattern of life. The school playground has increased in popularity since the leaders at the Center have discouraged ball playing in the street. One boy who used to relieve his boredom at school by stepping into a car which did not belong to him and going for a ride has recently been in to talk with the director about planting the Center's lawn this spring. "And the kids just better stay off of it!"

The Rt. Rev. Lewis Bliss Whittemore, Bishop of Western Michigan, whose enthusiasm and persistence has

Continued on page 30

ALLEN •



Dr. W. W. Yen (*left*), new president of Board of Directors in China of St. John's University, Shanghai, has been a loyal alumnus during many years as ambassador in Europe and the United States. Grace Church (*above*), with oldest congregation in Shanghai, was scene

recently of ordination by Bishop Deacon W. T. Shih with his father (*right, above*) and Deacon Nyi of Tsao Chia Tu.



St. Mary's Hall, Shanghai, survived the upheaval of five years of Japanese occupation. The altar, chancel rail, and pews were carelessly discarded when chapel was converted into a military warehouse. The chapel is still used by the Chinese military but plans are under way for its early return.



Mr. and Mrs. Mason Loh outside a dugout near the main building of St. Mary's Hall. Mrs. Loh, sister of Bishop Y. Y. Tsu of Kunming, was the capable and efficient head of St. Mary's during the war.

Chinese Church To New Act



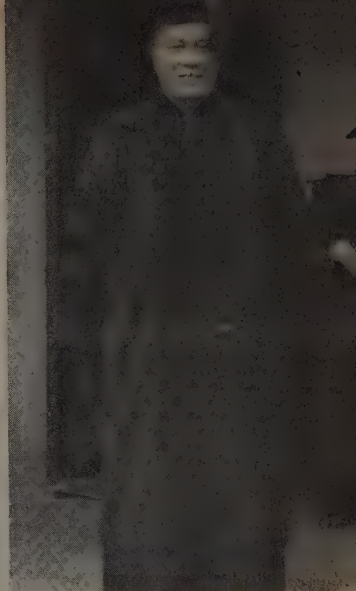
A Chinese soldier guards one of the girls' dormitories of St. Mary's Hall, still used as an army warehouse but shortly to be returned to the school.



of two sons of Chinese clergy.
C. Y. Shih of Taitsang (on
with his father, the Rev. N. R.



The Rev. and Mrs. W. T. Shih (*above*) left soon after the ordination
for Nanking where they will work. He is a graduate of St. John's
University and Mrs. Shih is a former woman evangelist. Dr. P. C. Nyi
(*right*) is Acting President of St. John's University, Shanghai.



h Quickens y in Peace



Japanese added an elevation and observation tower
St. Mary's Chapel. Their soldiers now work as
lies to restore the campus to its former beauty.



Japanese labor removes buildings temporarily used on the athletic field of St. Mary's
Hall which this year observes its sixty-fifth anniversary. First buildings were erected
under the *aegis* of Bishop Schereschewsky to provide for girls' boarding school on St.
John's campus.



The clergy of the Shanghai diocese recently held an informal conference under the guid-
ance of Bishop W. P. Roberts where numerous questions regarding the restoration of
mission property and plans for the growth of the Church in Shanghai were considered.

Trinity Cathedral

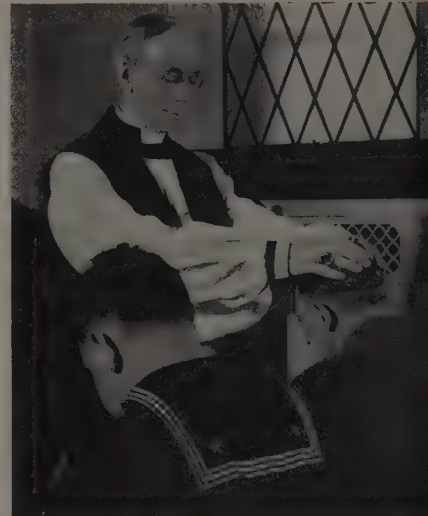
NEWARK'S MOTHER

By ROBERT C. BUSH

TRADITION is significant to the extent that it is regarded as an instrument as well as a heritage; it has enduring value only in so far as it represents what a people or institution takes from its past and reshapes and hands on to its future. In such a spirit of continuity, Trinity Cathedral in Newark focuses attention on its tradition of service—parochial, community, and diocesan—in the current observance of its two hundredth anniversary.

Chartered by King George II in 1746 as a mission of the Society for the Propagation of the Gospel in Foreign Parts, Trinity weathered the difficulties of the Revolution and the vicissitudes prior to establishment of an American episcopate. Out of those trials evolved a strong parish and for almost all its first century Trinity served as the only Episcopal church in Newark and for miles around.

A center of missionary activity from



Trinity Cathedral, Newark, N. J. (left), performs the duties of the Church today with a rich spirit of continuity drawn from

FORTH—May, 1946

ets Out on a New Adventure

CH CELEBRATES TWO CENTURIES OF SERVICE

its earliest days, Trinity's clergy ministered throughout the neighboring countryside in the Colonial era. Within the century after the Revolution, its rectors and laity were directly involved in the establishment of no less than twelve parishes. Small wonder, then, that the Rt. Rev. Benjamin M. Washburn, present Bishop of Newark, has referred to Trinity as a "mother of churches in far more than a sentimental sense."

Nor has Trinity's service, even in the religious field, been limited to its own faith. More than one hundred years ago its doors were opened for an oratorio to raise funds for the first Roman Catholic church in Newark. Four Trinity vestrymen assisted in the sale of subscriptions and, in a public notice after the event, a committee of the Roman parishioners requested the rector, vestry, and congregation of Trinity to "accept our warmest acknowledgments for their liberal and humane friendship toward us." At later dates, Trinity extended its facilities to a Greek Orthodox parish and to a

Baptist congregation whose own church had been destroyed by fire.

In education, also, Trinity's helping hand was outstretched as early as 1774 in the organization of Newark Academy, one of the oldest boys' secondary schools in America. In a report to London, the first rector wrote: "By the united efforts of Members of the Church of England & Presbyterians at Newark an Academy is very lately erected for the instruction & Education of Youth in the learned languages, together with the Arts & Sciences . . . under the inspection of fourteen Governours, Two of which are ever more to be the Rector of Trinity Church in Newark and the Minister of the First Presbyterian Congregation in the same Place."

Newark's growth, from a rural village of several hundred inhabitants to its present status as a great industrial city of almost half a million, has been witnessed by Trinity's ancient tower, dating from the original mission, today the oldest piece of public masonry in the city. Since 1810 the present

church has watched the evolution of neighboring farmhouses into the stores and office buildings of a teeming metropolis, while its clergy and communicants shared integrally in the city's progress and problems. Changing needs over a span of two centuries naturally have brought shifts in emphasis but Trinity has ministered unswervingly as a vital force, sedulously avoiding what has been so penetratingly described as the "all-American altar boy" attitude.

Industrialization of the Newark area in the late 1880's posed new problems, which Trinity was alert to meet. A Workingman's Club was established and a series of Sunday evening sermons was offered "for the special information of workingmen." Services, still held today, were inaugurated for deaf mutes. The cathedral also organized its Girls' Friendly Society, one of the earliest branches in the United States.

Trinity again increased her activities with the erection in 1910 of a parish house, which became a hive of community activity during World War I and served usefully until it was superseded in 1939 by the present Diocesan House, for the joint use of the Diocese of Newark and Trinity Parish. The relationships established therein strengthened the natural ties between the diocese and the "mother

Continued on page 30



its two hundred years of service. The Rt. Rev. Benjamin M. Washburn (*left*) has confirmed many servicemen in All Saints' Chapel. The side altar (*above*) holds the historic chalice and paten presented in 1806 by The Ladies of Newark. Club 24, youth canteen,



is open each Saturday night to the young people of Newark who are guests of Trinity Club, the Cathedral's youth organization.

UNDER OUR READING LAMP



Religious Book Week: May 5 - 12

A DECADE after the Nazi burning of books on May 10, 1933, in Berlin, The National Conference of Christians and Jews called the attention of all Americans to the importance of reading books permeated by all religious traditions. That was three years ago, and every year since The National Conference of Christians and Jews have issued a list of religious books suitable for reading during Religious Book Week (May 5 to 12) and throughout the year. Many of the books included in this year's list have already been discussed in these columns: *The Coming Great Church* by Theodore O. Wedel (New York, Mac-

millan, \$2); *Pathfinders of the Missionary Crusade* by Sherwood Eddy (Nashville, Abingdon-Cokesbury, \$2.75); *The Bible and the Common Reader* by Mary Ellen Chase (New York, Macmillan, \$2.50); *The Gauntlet* by James H. Street (New York, Doubleday, \$2.75). Others are discussed on this page this month or will be considered later: *The Christian Answer* edited by Henry P. Van Dusen (New York, Scribners, \$2.50); *Christianity and the Cultural Crisis* by Charles D. Kean (New York, Association Press, \$2); *The Great Divorce* by C. S. Lewis (New York, Macmillan, \$1.50).

The Church's Way by Vernon McMaster (New York, Fell, \$1) with a foreword by the Rt. Rev. H. St. George Tucker will be particularly helpful to the young person preparing for confirmation, or just confirmed. It provides information on taking part in the Church services; it gives the newly confirmed a picture of his full participation in his parish life, a picture which is not always obtained by the method of weekly instruction. Adults who have come into the Episcopal Church from other bodies will find *The Church's Way* a source of information which will assist them in feeling at home not only during services, but also in possessing some knowledge of the meaning of liturgical action.

The Church's Way follows the pattern of the author's *That's Our Church*, published in 1944. The children's questions, the family's experiences in attending services, an illness in the family, the baptism of a neighbor's child, a wedding, a funeral of the father's business partner, a new family taking its place in the parish

NEW HARPER BOOKS



The Peace That Is Left

by Emile Cammaerts

Here are nine discerning reflections on true peace, written with the clear, steady assurance and grace that distinguish Emile Cammaerts' writing. They are designed to help the reader find the relationship between "peace in our time" and that peace which Christ said the world cannot give or take away. The author examines, one by one, some nine problems of peace and the attitudes they call forth. Each closes with a prayer for direction and help.

\$2.00

The Fallow Land

by **CONSTANCIO C. VIGIL**. Here is a book rewarding to have within easy reach, for it contains, in a pleasant assortment of form and mood, such bits of wisdom that so often seem to be needed to sustain and animate the human spirit: epigrams, short meditations, imaginary letters, parables, and free prayers. Illustrated.

\$2.50

Kagawa

(Revised Edition)

by **WILLIAM AXLING**. Since the end of the war information reaching the United States concerning the work of Kagawa may now be verified and freed from the distortion of earlier reports. William Axling, author of the original book, has been at work since V-J Day assembling and checking for accuracy the account of his later life.

\$1.25

Tibetan Voices

by **ROBERT B. EKVALL**. Poetry that lifts the veil between mysterious Tibet and Western eyes. The author, missionary in Central Asia for twenty years, shows us the literal Occident and the mystical Orient meeting in a new world of Christianity. Illustrated by line drawings.

\$1.50

Faith and Reason

by **NELS F. S. FERRÉ**. A book which will find an audience far beyond theological circles, because of the author's clarity and force in expressing his intense personal conviction that a meeting ground for traditionalism and liberalism must be found.

\$2.50

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HARPER & BROTHERS

Reading Lamp---cont.

activities, all form the background for teaching the way in which the Church ministers to its people. Just as important, too, for the lay reader, is the practical help it gives in teaching what to do during the services, and when seeking the Church's ministrations.

The Church's Way is very readable, and laymen will rejoice in reading a book written by a clergyman which is easily comprehended by laymen. —JOHN H. KEENE, *Rector, Christ Church, West Englewood, New Jersey.*

During the war, the Armed Forces discovered the value of the missionary enterprise. The evidence of this is in *They Found the Church There* by Henry P. Van Dusen (New York, Scribners, 1945. \$1.75. And New York, Friendship Press, 1945. Paper, 75 cents) a collection of personal testimony from scores of servicemen. As the allied campaign spread over the world, and especially through the Pacific area, reports increased of fliers saved by Christian descendants of cannibals, homesick soldiers taken into missionary homes, sailors and marines seeing a quality of life among primitive peoples which they had seldom seen in Christian America.

From Guadalcanal comes the story of fliers in a jungle crash. "We decided to pull out in the lifeboats. We had just started when eight natives rushed out of the jungle and shouted, 'You come along us. We take safe.' They led us for many hours during the night through the dense jungle. All of us wondered if we were making a mistake, but when the natives started humming Onward, Christian Soldiers we knew we were in safe hands."

From India a soldier writes his pastor, "The next time you have a missionary at the church who has spent time in India, give him a good build-up. Their work is wonderful."

Another writes after a visit to a Fijian chief who gave all his guests hymnals, "What I'm getting at is this: It is all due to the missionaries that our churches have had on these islands for years. The missionaries have proven their worth many, many times since we came overseas. I want you to take ten dollars from my account for foreign missions."

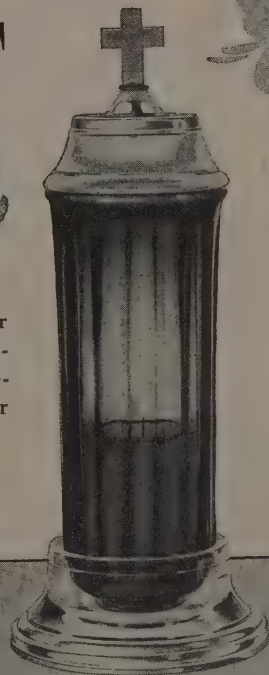
From a news correspondent in China, "One cannot help admiring the spirit of the missionaries who remain at their posts in spite of war."

The scenes are laid in New Guinea, the Solomon, Micronesia, and other Pacific Islands, Africa, India, Burma, Iran, and China. Along with the testimonies of the servicemen, there is historical information about the beginnings of missionary work.

Dr. Van Dusen, president of Union Theological Seminary, speaks of this evidence as a "composite chronicle of contemporary Christianity in out-of-the-way places." Through its compilation, he has not only preserved it for the record, he has added another valuable chapter to the stories told in *For the Healing of the Nations* and *What Is the Church Doing?* —A. E. H.

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MONKS AND NUNS in the Episcopal Church? How many Orders are there? Where are they? What do they do? Just what is the purpose of the Religious Life? You should read . . .

RELIGIOUS COMMUNITIES in the EPISCOPAL CHURCH and in the Anglican Church in Canada

(Compiled by the Poor Clares)

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First Word from Kusatsu

THE first word to come after the war from St. Barnabas' Leper Mission at Kusatsu, Japan, is a letter from Miss Mary Nettleton. She went there in 1929 to assist Miss Mary H. Cornwall-Legh, whose death occurred not long after her retirement.

"I was interned," writes Miss Nettleton, "in Maebashi for three months at the beginning of the war, but since have been living up here as usual. Everyone has taken me as a matter of course, even in the very darkest times. The police did not seem to worry about me; not until the very end was I asked to keep within the Kusatsu boundaries. As I had a radius of about four miles to walk in, there was no real hardship. We have been living mostly on borrowed money, the housekeeper having a nerve-wracking job finding food.

"Life is amusing at the moment because of the demand for English teaching. The town asked for a class, which I am teaching assiduously. I refused a fee of one hundred yen last month because the principle all through the war has been service, but I was given thirty-two apples, and another time thirteen green oranges.

"If we could only contrive to give the women an adequate rice ration they would gladly do without the vote. Rice is the only thing they really want. The present ration leaves about ten days of every month without any.

"We all hope for the coming of some new young priest to minister here and at the government leper hospital. There is a wonderfully hopeful expectant feeling in the air."

"THREE months in Japan," writes a chaplain with the American forces in that country, "have done more to convince me of the great value of foreign missions than anything else in my life. The contrast in the character and personality of the Christian people here and the non-Christian is certainly evident. Despite all faults of the Church at home, you begin to have an appreciation of the tremendous contribution it has made in our society and civilization when you can see firsthand the results of its lack here."



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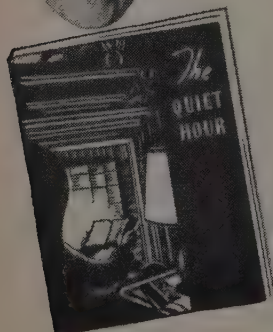
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Dornakal Has New Bishop

CANON Yeddu Mutyalu, recently consecrated Assistant Bishop of Dornakal, is the first bishop in the Anglican Communion from the ancient Telugu race in South India. He was consecrated in St. George's Cathedral, Madras, at the same time as the new Bishop of Tinnevely, Canon George Theodore Selwyn. The present Metropolitan, the Most Rev. George Hubback, and his predecessor, Dr. Foss Westcott, took part in the laying on of hands, along with the Bishops of Madras, Travancore, and Dornakal.

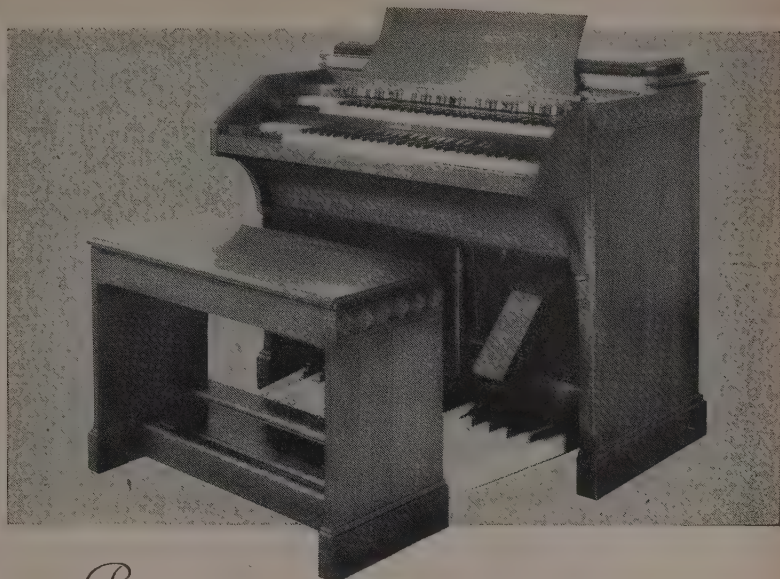
An outstanding evangelist in the Andhra country from the time of his youth, Bishop Mutyalu first came to Dornakal in 1921, where he soon won the warm appreciation of the then bishop, V. S. Azariah. His consecration took place on the 161st anniversary of the consecration of the first American bishop, Samuel Seabury.

Caribbean Bishops Confer

COMMON problems were discussed by the bishops of the Caribbean area at a recent meeting in Kingston, Jamaica. The conference which was the first of its kind drew together under the chairmanship of the Archbishop of the West Indies, William George Hardie, the Bishops of the Windward Islands, Antigua, Nassau, British Honduras, British Guiana, Barbados, Jamaica, Cuba, the Panama Canal Zone, Haiti, and Puerto Rico. The Rt. Rev. Frank W. Creighton, Bishop of Michigan, represented the Presiding Bishop; the Archdeacon of Croydon represented the Archbishop of Canterbury, as well as the Society for the Propagation of the Gospel; the Rev. E. C. Rich represented the Society for Promoting Christian Knowledge.

Problems discussed included the transfer of Costa Rica and Nicaragua and the Republic of Panama to the administration of the Episcopal Church. The American bishops approving, this will come up before the House of Bishops at its meeting in September. Codrington College in Barbados was discussed as the long-needed theological college of the province. It is expected that this meeting was the beginning of increasing co-operation consultation in the West Indian area.

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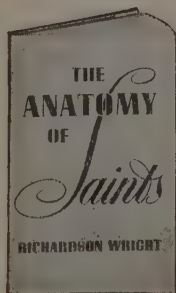
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CHURCHMEN In the NEWS

AT a recent ceremony in the nation's capital, Kenneth Claiborne Royall, a former brigadier general in the Army, and member of St. Stephen's Church, Goldsboro, N. C., was sworn in as Under Secretary of War. The appointment was a fitting recognition of the general's service to his country in its time of war.

Just previously, he had received the Distinguished Service Medal for "exceptionally meritorious services in positions of great responsibility as Deputy Fiscal Director, Army Service Forces, and as Special Assistant to the Secretary of War."

In civilian life, Mr. Royall is a lawyer. A graduate of the Harvard Law School where he was an editor of the *Harvard Law Review*, he received his early education at the Episcopal High School, Alexandria, Va., and the University of North Carolina, Chapel Hill. Since admission to the bar in 1919, he has practiced in his native State, North Carolina. He was associated with the law firm of Royall, Gosney, & Smith, of Goldsboro and Raleigh, N. C. He has served as chairman of the Board of Directors, of the Mebane Royall Co., Mebane, N. C., and as a director or officer for other North Carolina companies.

With the outbreak of war, Mr. Royall converted his experience in law to the use of the United States Government. Probably the highlight of his Army life was his appointment by President Roosevelt to serve on the defense counsel for eight saboteurs. Another assignment which drew on his skill as a lawyer was the uncovering of fraud cases involving war contractors.

This is the second war in which Mr. Royall has participated but in a different fashion. In World War I, he was a first lieutenant serving in Italy, Africa, and the Middle East. This time he fought the war from Washington, D. C., while his son, Kenneth C., Jr., a captain in the Marines, and his daughter's husband, Lieut. (j.g.) James E. Davis, went overseas.

Churchmen---continued



New Under Secretary of War, Kenneth C. Royall, has been Church school teacher, and vestryman for fifteen years, in his Goldsboro, N.C., parish.

The first impression the General makes on strangers is one of awe. He is a splendidly built man, almost six and a half feet tall, and weighing well over two hundred pounds. One of the most amusing stories Mr. Royall tells of himself concerns his massive bulk. He was to return from Italy on an ATC flight with a No. 1 priority, but at the terminal found the plane loaded with freight and passengers. On the strength of his priority he requested passage and suggested that certain of the freight be removed. The sergeant in charge was most respectful but the General noticed that he looked him up and down carefully. When he thought Mr. Royall was out of earshot, he called to his assistant making up the cargo, "Put off 500 pounds of freight and put the General on!" His size, combined with his record of ferreting out justice for innocent and guilty, would seem to make Mr. Royall a person to be feared, but in actuality he is a quiet man, with a gracious dignity, and kindly mien. At home he is a doting grandfather, whose main hobby at present is his daughter's seven-month-old boy.

The people of his native town, Goldsboro, know him as an active Churchman and staunch supporter of the Church of his baptism and confirmation. Before the war, Mr. Royall

was a familiar figure to the younger generation, whom he taught in St. Stephen's Church school. Like his father before him, he has served on the vestry for more than fifteen years. His father, George C. Royall, besides fifty years' service as vestryman and warden, was a member of the Board of Trustees of St. Mary's School and of the Executive and Finance Committee of the Diocese of East Carolina.

The new Under Secretary of War has many interests beyond his work. He was a member of the North Carolina State Senate in 1927, and chairman of the Banking Committee. For relaxation he enjoys a good game of golf, or one of bridge.

While his new position will keep the fifty-two-year-old Southerner in Washington, D. C., a great part of the time, he will maintain his home in Goldsboro.

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Continued on page 26

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Churchmen---continued

ers in the Church, include those who have already accumulated considerable experience. Miss Elizabeth Brown, a missionary in Graniteville, S. C., and several churches in Horse Creek Valley, S.C., and Miss Helen Boyle, who has been a missionary in Japan, will both be taking further graduate training there this semester. Miss Venetia Cox recently left Windham House for Shanghai en route to Central China College in Wuchang. She left China in 1943 after twenty-seven years of missionary work.

First Family. Since coming to Washington, D.C., Mary Margaret Truman and Mrs. Truman, daughter and wife of the President, frequently attend St. Margaret's Church. Last year, Mary Margaret was president of the Canterbury Club, national college club for Episcopalians, at George Washington University. At Independence, Mo., Mrs. Truman and her daughter attend Trinity Church, where Mrs. Truman sang in the choir.

Angelo Presents His Family

Not long ago at Trinity Church in Oshkosh, Wis., the rector, the Rev. Earle G. Lier, had a call. It was Angelo, recently invalided home after heroic service in the South Pacific, and Mary, both reared in Churches with no nearby representation. They had come to ask the rector to unite them in Holy Matrimony. Since Mary had not been baptized, it was explained to them that Christian marriage presupposes allegiance to Christ and membership in His Church. After proper instruction, Mary was baptized, and soon after, they were married. Within a month after the nuptials, Angelo's two brothers and two sisters also confessed their faith by receiving Holy Baptism. The next step was the strengthening Rite of Confirmation. Less than a year later, Mr. Lier presented the entire family, except the mother who is already confirmed, to the Rt. Rev. H. H. Sturtevant, Bishop of Fond du Lac; Angelo and his father Nicholas to be received from the Greek Orthodox Communion, and Mary, Jeanette, Marjorie, and William to be confirmed.



A reception for all foreign missionaries of the *Chung Hua Cheng Kung Hui*, after their release from internment camps, was held at the Church of Our Saviour, Shanghai.

Chinese House of Bishops Meets First Time Since War

EARLY in March, fourteen of the eighteen bishops of the *Chung Hua Sheng Kung Hui* (Holy Catholic Church in China), including the three Americans, W. P. Roberts of Shanghai, Lloyd R. Craighill of Anking, A. A. Gilman of Hankow, went Shanghai for the first full meeting of the House of Bishops since 1941. Led by the Rt. Rev. T. Arnold Scott, Presiding Bishop and Bishop of North China, they established a provisional central office in Nanking, with the Rt. Rev. Y. Y. Tsu, Bishop of Kunming and Assistant Bishop of Hong Kong, as general secretary, to coordinate the functions of the entire Church. Major functions of the office will be to deal with Church matters on a national scale to administer central funds, to gather total information on the reconstruction needs of the Chinese Church, to promote Churchwide work in literature and publications, religious student work, lay training, and the recruiting of priests. The office also will serve as an interim administration of the Church between the biennial meetings of the synod, the next meeting of which will probably be held in the summer of 1947.

The House of Bishops emphasized the urgency of high-grade postgraduate theological training, but decided not to reopen the Central Theological School of Nanking, closed since 1941, its buildings looted, its library lost, and its faculty dispersed. Instead the school will be completely reorganized in connection with the theological department of St. John's University, Shanghai, with the Rt. Rev. T. K. Shen, Bishop of Shensi, as dean.

Plans for the Bawn School for Woman Evangelists, which were far advanced in 1941, will now be completed by a board of control, appointed to name a dean, locate the school, and organize a curriculum. The school, to be opened in 1947, if possible, will train women evangelists.

As part of its plans to provide good Christian literature to Chinese parishes, many of which suffer from a serious shortage even of prayer books and hymnals, provision was made to establish *The Chinese Churchman*.

The House of Bishops also extended an official welcome to the Far Eastern Delegation of the Episcopal Church. The members of the delegation are the Rev. J. T. Addison, the Rev. Robert A. Magill, Lewis B. Franklin, and Mrs. Arthur M. Sherman.

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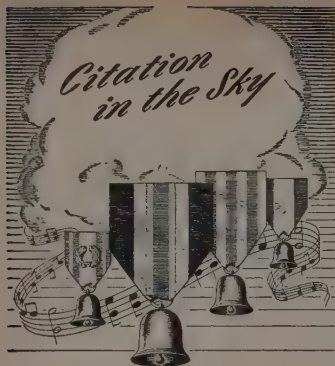
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"I NEVER realized how important our mission work was until I arrived here in Japan," writes Sgt. Murray L. Carroll to Bishop Winfred H. Zeigler of Wyoming. Sgt. Carroll is with the garrison hospital at Aomori, a city of 80,000 in northern Japan.

Recently he spent a day with Bishop Todomu Sugao of South Tokyo. "The Bishop has no communion vessels at all," he reports. "His two surviving churches were missions which were not equipped with their own. Here in Aomori, St. Andrew's Church was a brick building of which only the gutted walls are now standing. Three of the Church's four kindergartens here were completely destroyed.

"Aomori was a center of commerce for northern Japan but one bomb raid and a few carrier raids leveled the whole area, not only neutralizing it as a military and industrial target but leaving the majority of the people homeless.

"It would make people at home very humble if they could see the faith of these Christians. In spite of the losses they suffered in the bombings, in spite of the persecutions of their own countrymen, they have managed to keep their faith and to increase their flock.

"This week they are reopening the one school that is left although it lacks nearly all supplies except willing hands and hearts. As soon as lumber can be had, they plan to build a chapel on the site of the church. They have not lost faith, they have not lost hope, and they have not lost confidence in their home Church, in us."

Liberian Girls Aid China

SCHOOL girls in Liberia are sending a gift to school girls in China. The sixty boarders at Julia Emery Hall, Bromley, Liberia, heard how the students of the Hankow Diocesan School had traveled a thousand miles into free China and moved their school four times, seeking safety. The girls in Liberia on their own initiative arranged a program of music and recitations, and invited everybody, suggesting that they bring a contribution. The girls are sending the total amount to China, "to be used for the children who have had to move so often and suffer so much to do what is easy for us."

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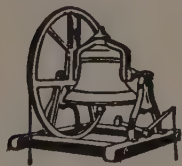
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MAY

- 3 Provincial Personnel Confer-
ence, St. Margaret's House,
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- 5-12 National Family Week
- 19 Nationwide Corporate Com-
munion for Youth
- 26-29 Rogation Days
- 26-June 2 Annual Spring Festival,
Washington Cathedral, Wash-
ington, D. C.
- 30 Ascension Day

JUNE

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- 9 Whitsunday
- 16 Church of the Air. Columbia
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Rev. W. H. Aulenbach
- 16 Trinity Sunday

They Sang Under the Stars

A five-thousand-ton converted freight-
er had been plowing for eighteen days
through calm seas. On this hot still
evening, its decks were crowded with
men standing in small knots, earnest-
ly occupied in passing the time. A
portable organ was set up on the hatch
and an officer started to play snatches
of old hymns. A few men started to
drift away; no one paid very much
attention. Slowly the talking became
more subdued; an enlisted man with
a voice like a basso started to sing
in a loud clear voice. The men
stopped talking, cigarettes were
flipped over the edge. A background
of humming became audible; it rose
to a deep rich chorus of men's voices
floating out over the softly lifting
whitecaps. Soon it seemed that every-
one was singing, a thousand voices
all over the ship. Expressions changed,
as men forgot themselves, remember-
ing something precious associated
with the old hymn. Of that moment
a line officer writes,

"They stood in the heat under the
stars, lifting their voices in worship,
and their faces were the real answer
to the old question, 'When is there
beauty in the face of man?' Here it
was plainly written, 'When there is
reflected the image of God therein.'"

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On a New Adventure

Continued from page 19

church," leading almost inevitably to the next phase in Trinity's historic progress.

In 1944, the history of Trinity from Crown Mission to parish church merged with a new era, that of Trinity Cathedral as the officially designated seat and spiritual home of the Bishop of Newark, as well as the center of diocesan work and worship. Noonday prayers and organ music for the work-day throng in a busy city, Lenten weekday sermons by diocesan clergy and special Sunday vespers on a broad pattern of social and religious democracy are among the newer phases of Trinity's continuing tradition.

Many of the special Sunday afternoon services spotlight the extent to which "Venerable Trinity" is alert to the Church's responsibility today, particularly with respect to exemplifying Christianity's dominant motif of universal brotherhood. Such features as a program of Jewish liturgical music, singing by a colored Baptist choir, an address by the distinguished Chinese educator, Dr. Francis Cho Min Wei, and a service devoted to social welfare workers all testify that Trinity has not put on a lace cap but, instead, wears her age lightly in the service of a living God.

The heritage of her past and the challenge of her future are summed in the words of Trinity's Dean, the Very Rev. Arthur C. Lichtenberger:

"For two centuries Trinity has been a witness to the eternal word of God in an ever-changing community. Her methods of teaching, ways of ministering to people, forms of organization

have, therefore, changed through the years with the conditions surrounding the parish. That is necessary and good. As Trinity begins her third century, she sets out on a new adventure."

A vision of Trinity's continuing and expanding service has been expressed by Bishop Washburn:

"Here stands on an important street in its great see city, an historic church which is capable of a wide and varied ministry as a house of prayer for all people. Supplementing the faithful ministry of our parish clergy, it might offer specialized types of service in the fields of psychiatry, vocational guidance, and personal counselling. Its beauty would lie in its emphasis upon the transcendent beauty of service to the need of men. Its dignity could safely rest upon its testimony to the dignity of human personality as revealed in the Incarnation."

All Work Together

Continued from page 15

motivated and guided the work of Brough from an ideal to a reality, says:

"The Brough Community Association is dedicated to belief in the dignity and possibilities of every citizen whatever his race or creed. More than this, it holds that America will never rise to its inherent greatness until every group, whether majority or minority, makes its full contribution. All are needed. As Americans work and plan and play together in a spirit of mutual confidence, respect, and friendship, obstacles will be overcome, difficulties removed, injustices righted. It was in this spirit that Brough was born and is making its contribution today."

Negro Confirmed in Japan

As a result of a conversation started on a suburban train near Tokyo, Japan, Pvt. John H. Roberts, an American Negro from Georgia serving with the 887th Port Company at Yokohama, was recently confirmed by the Rt. Rev. Todomu Sugai, Bishop of South Tokyo. Mr. Roberts had been considering the step for some time, but this was his first opportunity to receive the rite. He plans to study for Holy Orders after being discharged from the Army.

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Largest Class of Nurses Graduates from St. Luke's

THE largest group of nurses ever to receive the diploma of the school recently graduated from the Training School for Nurses of St. Luke's Hospital, Manila. They composed the classes of 1942, 1943, 1944, and 1946. Due to the instability of 1942, no class was admitted to graduate in 1945. When the Japanese took over St. Luke's at the end of 1942, most of the staff stayed on, despite unpleasant treatment. They made it possible for classes to complete their courses in 1943 and 1944. Most of the Japanese diplomas, however, which were given out by the occupation authorities in the name of the Nippon hospital, as St. Luke's was called during the occupation, found their way to the junk heap. When plans for the graduating class of 1946 were being made, the

leaders of the training school decided to present St. Luke's diplomas and pins to all who completed their courses during the Japanese occupation. Seventy-two were so honored, in addition to the eighteen members of the class of 1946.

After an introduction by Dr. Jose Y. Fores, Medical Director of St. Luke's, Lt. Col. Francisco Dy of the United States Public Health Service delivered the address to the graduates; Col. Robinson Hitchcock, A.G.D., United States Army, also spoke briefly. The Rt. Rev. Robert F. Wilner, Suffragan Bishop of the Philippines, conducted the services assisted by the Rev. Edward G. Mullen, chaplain and administrator of the hospital.

Hobart Opens the Way

Continued from page 10

They are cognizant of the importance of the individual as a leaven among men both in a democracy and in the spiritual community of Christians. Christianity has taken its place, in the curriculum and out, as the central integrating factor, the point from which evaluations are made. The student progresses as far and as fast as he is able, learning the use of his talents so that after graduation he can carry on his own education.

This program is the new attack of the Colleges of the Seneca at the business of maintaining that "highly useful station of a college." In order to succeed, the individual colleges must remain small; but even as Hobart made a constructive contribution in the initiation of the English course in 1824, it is hoped that this demonstration in Christian liberal education will be of value to the world today.

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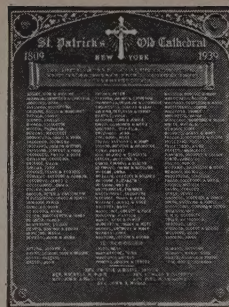
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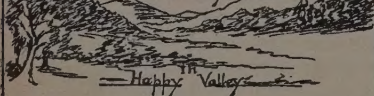
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Continued from page 13

ganizations in a determination to secure integration that will bring results.

One of the very important methods for bringing the Churchmen and Churches of many lands closer together will be an ecumenical institute, headed, it is hoped, by Dr. H. Kraemer, well known as an author. It will train sixty students in a regular course of comparative studies, with shorter special courses for the summers. A youth department of the World Council was set up to consider the weighty hardships facing the young people of the world. A Second Conference of Christian Youth, following the one in Amsterdam in 1939, will be called for the summer of 1947.

The final actions brought the World Council directly into the arena of current political problems. The Provisional Committee roundly denounced the inhumanity of the transportation of populations, and of the repatriation to their death of political prisoners. A department of international relations was set up to be sponsored also by the International Missionary Council, with instructions to call a Church conference on world peace for the summer of 1946. The Commission on the Basis of a Just and Durable Peace of the Federal Council, which sponsored this proposal, will have the leading responsibility in carrying it through.

At the last press conference of the meeting the Archbishop of Canterbury and Bishop Berggrav really sounded the notes for the future.

"This machinery," said the Archbishop, "is important behind the face of the watch, for it works together in harmony. It is by its very existence the evidence of our existence together, in harmony, in Christ."

"The most important element here," said Bishop Berggrav, "is the widespread report of the strengthening of confessional feeling, including that of the Roman Catholics. That trend is evidence of strength, and not of weakness. For in it is the very spirit of Christ and the spirit of Christ is driving us together."

General Convention meets in Philadelphia
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Tragically pathetic, however, is the way this work is paralyzed by lack of sufficient money. Desperate wanderers are turned away daily because there simply isn't room for them. Won't you prayerfully consider what you can do to help unbar the gates. Through your giving you, too, can touch and heal. Send your contribution to . . .

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